

The **AMERICAN FRIEND**

April 8, 1954



Friends and Lent
Robert M. Jones

Easter Sunday in the Holy Land
Delbert Reynolds

An Easter Meditation
Editorial

On Which Side of the Stone?
Edgar C. White

BERKELEY, CALIF.

MWF

EASTER SUNDAY IN THE HOLY LAND

By Delbert Reynolds

So that Friends may share more fully in the activities and experiences of Friends in Ramallah, Jordan, we print at this time Delbert Reynolds' account of Easter Sunday, 1953, in the Holy Land. Delbert Reynolds is now Acting Principal of the Friends Boys School in Ramallah.

4:15 a.m. How cold these stone floors are! We hurriedly dress and greet our three guests from Lebanon who plan to attend with us the Young Friends Easter Sunrise Service. The Lebanese Friends are here for the Yearly Meeting which concludes today. A hot cup of tea braces us to plunge out into the grey dawn.

The day is not too promising as we trudge through strangely quiet Ramallah streets. A slight mist of rain is falling and the sky is overcast. The bus is waiting, already nearly full. There are twenty members of our young Friends group, bright-eyed and enthusiastic. This is an annual event they anticipate with eagerness. There are also a few more of our Lebanon Friends who have been staying at the Friends Girls School. A few minutes delay while we go a short distance to the Girls School for some extra hymn books and we are off. A glance at our surroundings and a glance at our watches reveals that we will be in Jerusalem just at sunrise—5:30 a.m.

Here we are at the entrance to the grounds of the Garden Tomb. We take our baskets of food and our blankets and walk quietly up the driveway and go through a small doorway into the Garden. There is a service already in progress before the tomb. We proceed without speaking to the far corner of the grounds, noting the beauty of the flowers and shrubs as we pass. The

rain has stopped now and the sky is lighter. We mount the steps leading to a little circular platform of stone about four feet high, and assemble ourselves. The realization comes forcibly to us that this is Easter Sunday in Jerusalem.

There are conflicting claims as to the location of the tomb of Christ. Some

TO SAVE HIS CREATURES

God, slain as man upon the bitter tree,
Cried: "It is finished!" Even His very own
Disciples bowed before finality—
The sundering spear-thrust and the sealing stone.
Nothing and night, the winter of the grave,
Wrote on the world their signature of doom:
"The Lord of Life is fallen! Who shall save
Man, if the Christ is mastered by the tomb?"
But then His words—forgotten, fugitive—
"Out of the little lives by which you die,
You must accept the death by which you live!"—
Became a deed like a vast trumpet-cry.
To save His creatures, their Creator broke
Death into fragments by life's master-stroke.

E. Merrill Root

say the location is within the present walls of Jerusalem. Others, fewer in number, offer evidence to support the Garden Tomb as the burial place of Jesus. Whatever the historical evidence may be, we are more impressed by the Garden Tomb than by the Holy Sepulchre within the walls of the Old City. Somehow the Garden Tomb is more appealing. It blends with the pictures that have been in our minds since first we heard the wondrous story of the events on Resurrection Morning.

Almost in front of us a cliff rises some 75 or 80 feet. The stone is whitish and there are some indentations in it. It is said that from a distance the face of the cliff appears in the shape of a skull. The crucifixion, some say,

must have occurred on the brow of the hill. Looking to the East we see the Russian Tower atop the Mt. of Olives and on around to the south the wall of Old Jerusalem.

We wait in silence together. An old familiar song comes to our ears. The group worshiping in front of the tomb is singing "The Old Rugged Cross."

After a time we have the Scripture reading and sing a hymn together. We share a few thoughts about the meaning of Easter. After a vocal prayer we wait again in silence. We think of the place where we are. Could it have been . . . ? Is it possible that Jesus was here and . . . ? We remember that centuries have come and gone with destruction and change. Armies have trampled Jerusalem, destroying walls and buildings. After all these events there can be no certainty of the locations of happenings in Jesus' time. But it seems of little importance. We lift our eyes to the Mt. of Olives. The hills! The valleys! They are not changed much! The noise of the donkeys, the cries from the not-too-distant street—they are much the same. The human problems are still facing us!

Our Meeting ended, we take our baskets of food and leave. The service in front of the tomb has ended but others are arriving to begin. We have breakfast together in the garden of the American Colony Hostel. Hospitably, they provide hot water for our tea. How pretty the flowers! How bright the colors of the Easter eggs! Breakfast over, our bus arrives to take us back to Ramallah. Our group is large enough to fill the bus so we feel free to sing. What a strange mixture of songs—Easter hymns, concert songs, Arabic songs . . .

We didn't see the sun, but the sky was bright, the fellowship heartwarming, our worship rewarding. In many ways a memorable event—Easter Sunday in Jerusalem.

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Editorials *

The Way of Triumph— AN EASTER MEDITATION

The Holy Land, formerly called Palestine, has become the great show piece of the religious world. Hardly an event in the Old or New Testament has escaped "identification" with some geographic spot. Here is the Oak of Mamre where Abraham met the angels. There is the well where David quenched his thirst. Here again is the ground where Saul battled his enemies.

Finally here is the Shepherd Field where the first Christmas was sung and yonder on the great grey stone hill is Bethlehem and the manger where Christ was born. No event in the life of Christ goes unmarked by a monument or church building. One follows the Via Dolorosa, stands beside a hill that is said to be Golgotha and climbs Mt. Olivet where an imprint in a stone is said to be the point from which he was received into heaven.

What do these things mean? For some people the holy places are nothing but an opportunity to make money—a commercial enterprise. For others they are shrines, more holy than any other place on earth, possessing peculiar power to heal and bless. For many people these places have become almost ends in themselves, filled with sacred relics possessing peculiar power. For yet others, probably the majority, they are symbols that evoke memories of the sacred story and the holy life that was lived here.

There are rival claims—two places called Calvary and two empty tombs. Which has the most authentic claim? What does it matter? Viewing the Jordan hills where thousands of refugees languish, every hill looks like Calvary where Christ is crucified anew. One walks among the dark recesses of the Holy Sepulchre, carrying a candle to light his steps. Finally the greatest news of earth takes on meaning—he is not here or there, he is risen!

That is the tremendous fact of history—no holy place then or now can confine him! No tomb then or now can hold him! As he cannot be contained in monuments, so he cannot be restrained within well chosen words, finished sentences, polished paragraphs, refined creeds. He has become an experience and no "lo here or lo there" will limit his pathways. He is within, ever-living, redeeming and saving.

This Passion Week we shall see him riding as a true conqueror into Jerusalem, wholly misunderstood by many who shouted hosannas and waved palm branches. We may, if we have discerning eyes, see the true Messiah caught and crucified by those obsessed with a "messiah complex," yet keeping his royal spirit through it all.

We shall see the climax of his life and death—the

resurrection. We may sense the meaning of his words, "Be of good cheer, I have overcome the world." It will be easy for us to use brave words and to sing with abandon about the risen Christ. Do we mean it? Do we sense the price to be paid, his invitation to us to drink the cup with him? There is something sobering in that question, even at Easter time. There is too much evil around us, evil in which we acquiesce. The forces that crucified him are still with us today.

If indeed we speak and sing with awareness of what we are really doing we may rightly lift our voices in praise. Yea, if we truly see him we cannot avoid singing our hallelujahs, for he is triumphant over all, and opens the way for us to conquer through him. Hallelujah and Gloria in Excelsis!

Educating the Church

For some time we have been presenting through these pages the work of missions with specific reference to Africa, and our field in Kenya, British East Africa. This is an important extension by Friends and merits our special interest, but there are other and basic interests which must not suffer if the special work in Kenya is to succeed.

What is this field in Africa essentially? *It is the church in Africa*, not merely a mission field. It is coming into its own right as a Yearly Meeting. As East Africa Yearly Meeting of Friends grows in this direction Friends there will require the same kind of help which an American Yearly Meeting requires—Christian education to strengthen it in the vital traditions of Friends such as peace and social concerns, and with good literature, etc.

The Yearly Meeting in Kenya sees this new and second stage in their growth as a body of Friends, and wants to move in that direction. To do so, they need our Mission Board certainly, and they will need increasingly the assistance of our other departments of work—Christian Education, Publications, Advance and the others. In short, this Yearly Meeting of the Five Years Meeting is reaching toward an adequate program as surely as does any American Yearly Meeting. To put the question in their words, What now is to be the relation of East Africa Yearly Meeting to the Five Years Meeting of Friends as such, and to the Society of Friends?

As the word "foreign" has been dropped from the name of our Mission Board (in the mind of God no country is "foreign") so we must move in our thinking to a relationship that overflows natural and national boundaries. We are a part of the Church of Christ in the world, and the work of each department must be related helpfully to every Yearly Meeting.

If this is true then every department of service

in the Five Years Meeting becomes measurably "missionary" in its work. To support spiritually and financially all of the functions in the United Services Budget of the Five Years Meeting is to support our world work. That is the direction in which we are moving—toward the integrated church, the Five Years Meeting of Friends in the world.

We shall need to implement that idea in practical ways. Just now the Board on Christian Education is studying ways to relate its services through literature to the Church in Africa and other fields, one more way to add strength to that growing body of Friends and thereby to the Five Years Meeting. Again, it is each for all and all for each, in *one church* with its several services pulling together.

"Win and train" is but another way of saying "evangelize and educate." If we recommend or aid in a program of training on a "mission field," then we shall need to practice it on ourselves. We can never build a Friends Meeting or Yearly Meeting with literature and methods that are not Friendly in their nature.

They who work in Christian education do not often get in the limelight of acclaim. They are like unsung heroes working long and late to give to us the

printed pages and we forget the great measure of thought and labor that are back of the pages. *This is the solid continuing work without which we would finally have no Meeting, no real Church body, but only an aggregation of people or bodies of people with nothing in common and with no special and unique contribution to our world.*

To be Friends let's use Friends literature and services. If they are not wholly right, from our diverse points of view, they can be made right only by using, supplementing and helping to improve them. There is no other medium of Friends more effective for our development than our literature. We cannot personally meet one another and exchange ideas but the literature which comes week by week to a child or adult at least gets into the hands of Friends. It is important therefore that we use and improve our literature, whether it be for Bible School, peace work, or other opportunities.

To "grow in grace and in the knowledge of Christ" is to take our Christian education seriously. As a functioning department, our Board on Christian Education is our channel for serving our Meetings in America, Africa and elsewhere.

The Season for Intensified Devotions

Friends and Lent

By Robert M. Jones

ON MARCH 3 the morning newspaper carried an article from the Associated Press called "Churches Begin Six Weeks of Intensified Dedication." Then it pointed out customs typifying the various Christian churches during Lent. For Friends it merely had, "no special observances, except participation in inter-denominational prayer days and giving." Of course this characterization of Friends will probably be as varied as our theology, modes of worship and leadership in the total Society of Friends.

Friends during the Lenten season, as with many other Christian observances, seem to be out of step, or to go along rather hesitatingly and apologetically with other Christian groups as they participate. One reason for this feeling is the emphasis which is placed upon some of these practices and observances, which seem to have little relevance to spiritual uplift or modern day needs. So our participation by and large is just about a token observance, in most instances.

Traditionally Friends have always held that there are no special holy

Robert M. Jones, pastor of the Friends Memorial Meeting in Muncie, Indiana, and member of the Board on Christian Education, shares here his thinking on the Lenten Season. As other Christians around us enter into the last quarter of "intensified devotion," it might be well for Friends to consider the meaning of Lent in the light of our own tradition, and to weigh the matter of a "minimum discipline" as a devotional help.

days or occasions or places. With our insistence that all life and life experiences ought to be holy and sacramental, we see little value attached to certain church holy days and observances. But we may be in serious error here. When we do join in with other Christian groups for Christian festivals, it is more in the spirit of fellowship and cooperation than anything else, and it is quite possible we may have missed the great values other Christians derive from these exercises. It has been reported that Friends in Philadelphia have had scheduled public meetings during the Lenten season at noontime in one of

the downtown Meetinghouses. These meetings were addressed by Rufus Jones, Clarence Pickett, Leslie Shaffer and other Friends. It was felt that much good came from these noonday meetings among Friends. Western Friends often have special meetings during Lent and especially during Holy Week. Ministers usually plan their messages to deal with the personal spiritual well-being of Friends, and to challenge individuals to dedicate themselves to Christ and to the cause of Christianity in a very realistic way. Preparation classes for associates and others interested in membership are given, which aim to improve the total spiritual life of the Meetings.

Perhaps Friends can get a glimpse of the meaning of Lent for us in our own tradition by listening again to the plaintive plea of Jesus to Peter, James and John on the night of the betrayal. When he returned from his agonizing experience of prayer seeking to know the Father's will, and found them sleeping he asked, "... could you not watch with me *one hour*?" This word "watch" is also rendered

keep awake." The third time he came to them, he asked, "Are you still sleeping and taking your rest?"

Jesus' asking if they could not watch with him one hour is suggestive of what Lent might profitably be to us. Could it be that we Friends have gone to sleep too and are not able to keep awake for even one hour, in fellowship with our Master? This is certainly a minimum discipline for us. I am sure he deserves more, but perhaps the minimum is about all he can expect from us. His agonizing experience in prayer could suggest to us that we live in a world where the spirit is so much weaker than the flesh that he cannot expect a minimum discipline from us!

The Yokefellow Idea at the Stout Memorial Meetinghouse on Earlham campus suggests a "minimum discipline." This kind of discipline is a voluntary experience assumed by an individual for his own spiritual development. It is not based upon any fears or compulsions of any kind, other than the individual's desire to have his life enriched and to participate more wholeheartedly in the life of the Christian community. It is an inner discipline not ordered by a church authority, but based upon one's willingness to take upon himself the yoke of Christ, and be bound spiritually to others of like mind and aspirations.

I am suggesting this minimum discipline to Friends for the season of Lent, perhaps now during these last days of the 1954 Lenten season. It could be started anytime just as well, but since this is the season for intensified devotions, perhaps this is the hour when we should awaken from our sleep and begin a new or more intense spiritual discipline. Here it is:

1. To pray every day, preferably at the beginning of the day.
2. To study a portion of the Holy Scriptures every day.
3. To join in public worship of God at least once a week, whether at home or on a journey.
4. To give a definite portion of my income to the promotion of the Christian cause.
5. To perform at least one act of practical ministry to my fellows each week for the remainder of my life, particularly in connection with my daily work.

Is it not easy to see that this is only a minimum discipline? There isn't anything outstanding about it, is there? Except that for many of us it just isn't being done in a conscious or determined way. I mentioned this minimum discipline recently in a sermon and a Friend remarked, "You'd be surprised how

many of us are practicing such a minimum discipline." I perhaps would be surprised, since I feel that too many of us are practicing a sub-minimum discipline, if our lives reflect it accurately. On the other hand, I am hopeful that there is a larger group than we suspect of people who have found such a minimum discipline not enough and have gone on toward a maximum discipline! I'm sure I know a few of these choice Friends.

Could it be that Friends are afraid of a discipline? Our *Faith and Practice* used to be called a "Discipline." I liked it that way. Somehow it seemed to chide me and encourage me to measure up to the standards of faith and practice contained within its covers. Especially were the Queries an indictment against me, setting up a yardstick or plumbline that I had not measured up to. Sometimes we pride ourselves as Friends that we don't have a creed, nor are we disciplined from the top as are many other Christian groups. But maybe there is value in a creed, or in a discipline. To consider a creed, which is a statement of belief and experience on the Christian way, might keep us from fuzzy thinking and call us to a more ordered Christian life. It could be that in our more generalized way of life we lost sight of the real fundamentals of our faith and talk about our "way of life" in a fuzzy manner which even the "Inner Light" does not illumine.

There surely would be a new burst of spiritual life and power in our beloved Society of Friends if all of us would adopt during this Lenten season a minimum discipline of devotion and service. This could very easily become so fruitful and satisfying that we would not want to give it up at the end of Lent, but would let it become the habit of the soul! And I am sure that we would not be satisfied with a merely minimum discipline, but would certainly want that larger life of the Spirit which a fuller discipline would make possible. This is most assuredly in keeping with Quaker ideas of spiritual living.

* * * *

The first conference of Yokefellowss will be held April 10-11 at the Stout Memorial Meetinghouse, Earlham College. The conference is open to all men "who are concerned with a deeper commitment to the Cause of Christ, especially in connection with their secular work." Jack Lewis of Austin, Texas; Gordon Cosby, pastor of the Church of the Saviour in Washington; H. V. Scott, a Ft. Wayne, Indiana, physician, and Elton Trueblood, who founded the Yokefellow Associates, will speak.

ON WHICH SIDE OF THE STONE?

By Edgar C. White

Edgar C. White, together with Joyce Cox White, is pastor of the Center Friends Meeting near West Milton, Ohio. In this devotional article, he contrasts the Kingdom of Christ with the Empire of Rome, as they met at the tomb.

In a world of conflict we find the forces of evil always fighting the forces of righteousness. This was true when our Master walked this earth and it is true today. Man will always look for help to aid his cause and will seek to use that force which seems to have the greatest advantage. We forget that often there is an unseen force that will subdue the visible and in the end prove victorious.

Matthew in his gospel tells of how the fear in the hearts of the high priests caused them to ask Pilate to have a guard placed at the door of the tomb of the Master in order that they might be sure that his death and burial would be permanent. Usually they did not trust the Romans; they hated them, but in a time of crisis they admitted the power of Rome was great. So great they thought, that it could not be broken. They knew of nothing as great as Rome. The authority of Rome was supreme. Pilate, with no concern for the one whom he had allowed to be crucified, for he had washed his hands of the matter, granted permission for the watch and the seal. "So they went and made the sepulchre sure, sealing the tomb and setting the watch."

TWO PICTURES OF POWER

As I look at this scene of the tomb with the Roman soldiers watching, taking their guard duty seriously, no watch was ever made more sure than this one, I see more than one usually sees. Two pictures come before me, both filled with power, both containing the miraculous, both conquering the unconquerable.

The first picture I see is that of a stone. On one side is Jesus Christ, on the other is the Roman army. Rome with all of its authority was watching that day; Rome with all of its splendor was gazing upon the tomb; Rome with all of its power had sealed the tomb with a seal of such strength that no one dared to break it. The greatest military power on earth stood guard as one who had stirred the whole countryside with his miracles of healing and his preaching of repentance lay dead inside. But what power on earth could have stood guard that day and held the captive within? What military power on earth could have held its ground?

What government could have enforced its authority when God's will was at stake? The breaking of the dawn also found the breaking of the earthly power. The angel of the Lord in one swift movement brought an end to the watch, the surety of the seal fell to be trampled in the dust by the curious onlookers who passed that way.

All of the power on earth could not have held the tomb. There was a power within of which they had never heard. A power which they had never met. The legions of Rome were helpless, the Son of God was coming out and no man could stop him.

WHERE IS OUR TRUST?

Where do we put our trust today? The challenge is constantly coming before us. Shall we trust in God or shall we put our trust in the military power of a government? Many a strong army has failed because they were not considering the plan of God in their activity. The Prince of Peace overcame their forces.

Again I look at the stone—now I see on the one side peace and rest, and on the other a world in confusion and fear. Quietly our Master had walked this earth, quietly he made his way up the hill to Calvary, with compassion and peace he looked upon the repentant thief, while on the cross. Now that still form of his body bore witness of the message of peace that he brought to the world. It was not a death of defeat, it was a death of victory.

On the other side the world was confused. Even his own disciples wandered around in Judea not knowing where to go. The one whom they thought would break the Roman power and establish a Kingdom lay in the tomb. They had seen a man rise to fame in a comparatively short time. They had seen this same man condemned by the very priests whose power he had openly challenged and whose tradition he had constantly broken. The people had seen him march to his death. They had heard the thunder, felt the earth quake, seen the lightning that had accompanied his death. What did this mean? Perhaps no one had greater fear in their hearts than the High Priests. They remembered his prophecy that he would rise from the dead. They had seen the veil in the temple rent in twain. They knew their very position was at stake. They feared that they would receive the very report they did receive—that he had risen.

He was gone. Those who visited the tomb found it empty. He came again. Those who saw him bore witness of his victory. It was a victory that conquered all their fear. Order was brought out

of chaos as his followers realized his power was not broken. A military power could not keep him in his grave. A governmental order could not seal the tomb. A world in fear and confusion could not keep him from bursting forth with gladness. A religion of tradition could not halt the active will of God in bringing salvation to his people? We look for power, we seek power. Often we are misled into thinking that the visible is the most powerful. The experience of that first Easter morn ought to make us realize that often the unseen will conquer. Those who were on the side of Christ were the leaders of the Christian movement of the first century, a movement which has gained momentum with the years until it now covers the earth. But the Jews have been scattered and Rome has fallen. On which side of the stone are you?

Living with Peace of Mind

By Kirby Page

Jesus' admonition not to worry about food and clothing and shelter should be considered in the light of his word about the Fatherhood of God and the brotherhood of man.

It is difficult for us to enter vividly into Jesus' experience of comradeship with God. Communication between the spirit of Jesus and the Supreme Spirit was real and two-directioned, with the result that our Lord fathomed the character of God as no other person before or since. He came to know that God is holy love, concerned about the well-being of every individual on this wide earth, and infinitely eager to enrich the life of even the least of his children.

Through years of precious interchange, Jesus came to know that it is the will of God that the stamp of inestimable worth be placed upon every other person. A man must treat his brother, neighbor, enemy with the respect due an individual whose life is valued supremely by the living God.

Thus it becomes clear what Jesus meant when he called upon men to seek first the Kingdom of God: respond to the loving initiative of God, co-operate with him faithfully, trust him completely; yearn over your brother and neighbor and enemy, engage with entire self-forgetfulness in a ministry of compassion and service.

This is the way to find life indeed. Men cannot get along without bread and clothing and shelter. Yet man does not live by bread alone, but by right relationships. An individual's material requirement can readily be supplied by God's providence, his own labors, and the cooperation of the brethren. So live trustfully.

OPEN WELCOME TO APRIL BOARD MEETINGS

Friends are especially welcome this year to the annual sessions of the departments of the Five Years Meeting of Friends, held at First Friends Meetinghouse (15th and East Main) in Richmond, Indiana. All meetings will be held at First Friends, unless otherwise noted, although many Friends will stay at Quaker Hill during the week of meetings. The schedule is as follows:

Monday, April 19

American Friends Board of Missions, convening at 1:30 p.m.

Board of Christian Education, 3:30 p.m.

Tuesday, April 20

Missions, 9:00 a.m.

Christian Education, 9:00 a.m.

Board on Peace and Social Concerns, 10:00 a.m.

Board on Evangelism, together with Committees on Ministerial Training and Stewardship, 2:00 p.m.

Tea for all Friends, 3:00 p.m.

Wednesday, April 21

Missions, 9:00 a.m.

Christian Education, 9:00 a.m.

Peace and Social Concerns, 9:00 a.m.

Publication Board (Friends Central Offices), 3:00 p.m.

Tea, 3:00 p.m.

Finance Committee, 7:00 p.m.

Thursday, April 22

Missions, 9:00 a.m.

Christian Education, 9:00 a.m.

Peace and Social Concerns, 9:00 a.m.

Tea, 3:00 p.m.

Joint Board Sessions

4:00 p.m. "The Five Years Meeting Program"

6:00 p.m. Fellowship Dinner

7:30 p.m. "A Forward Look"

8:30 p.m. Concluding statement

Friday, April 23

Executive Council, 9:30 a.m. to 9:30 p.m.

Saturday, April 24

Executive Council, 9:30 a.m. to 12:00 noon.

Ground Breaking Ceremonies at Quaker Hill, 2:00 p.m.

Building Committee (Quaker Hill), 3:30 p.m.

Board on Education, 3:30 p.m.

Five Years Meeting Program Committee, 7:00 p.m.

Finance Committee (Friends Central Offices), 7:00 p.m.

Sunday, April 25

Meeting for Worship (First Friends), 10:30 a.m.

Executive Council, 2:30 p.m., 7:00 p.m.

Monday, April 26

Executive Council, 9:30 a.m. to 3:30 p.m.



Looking over President Clyde A. Milner's shoulder are three students who participated in the Friends Training Program at Guilford College last summer. Left to right are Martha Teague of Cane Creek Meeting, Earl Redding of Marlboro Meeting, and Robbie Patterson of Deep River Meeting.

CONFERENCE ON THE FRIENDS MINISTRY

The Five Years Meeting Committee on Ministerial Training has been actively preparing for a full conference on Friends Ministry and has announced the dates June 8-10. The opening session will be on Tuesday afternoon, June 8, at Quaker Hill, Richmond, Indiana, and the conference will end at noon on Thursday.

In considering the requirements of the Friends ministry, the planning committee realized that three groups are involved—young people now in preparation for ministry or looking toward preparation, the Yearly Meeting committees on Ministerial Training, and the Departments of Religion in our Friends colleges. An integrated conference including all three groups is planned.

The Student Conference section is open to all young persons who are interested in the ministry, particularly those within the limits of Wilmington, Indiana, Iowa and Western Yearly Meetings. Invitations to attend this Conference will be sent to those whose names have been submitted by their Yearly Meeting pastors, or whose names are now in the files of the Committee. The Committee on Ministerial Training is prepared to pay one-half of the expenses of those attending from the four near-by Yearly Meetings—Wilmington, Indiana, Iowa and Western. They are also willing to pay one-half of the expense at Quaker Hill for those who may attend from other Yearly Meetings.

Herbert S. Huffman, Chairman of the Committee, will serve as Chairman of the Conference; Harold N. Tollefson, Executive Secretary of the Committee, will serve as Registrar. Other leaders include Errol T. Elliott, William E.

Berry, and Jesse A. Stanfield, with invitations extended to Glenn A. Reece and Charles Ball to share in the conference. A panel is planned, with Norman Young, Truman Whitaker, Robert Jones, Orval Cox and Leonard Hall invited as members.

Messages will be given on topics vital to the ministry, such as "The Challenge of the Ministry," "Opportunities and Problems in the Friends Ministry," "Academic Preparation for the Ministry," "What the Yearly Meeting Requires of its Ministers," "What Constitutes a Call to the Ministry." A panel will discuss "Our Share in the Future Direction of the Society of Friends."

Counselling periods will be given each day, in which the students may meet college representatives and Yearly Meeting personnel. The representatives of the colleges will attend the student conference, with one session devoted to a survey of college programs for ministerial training and a joint session with the Yearly Meeting committees on the training and recording of ministers. The Yearly Meeting representatives will also share in the student conference, with one session devoted to a study of Yearly Meeting training and recording procedures and requirements.

A detailed program will appear in *The American Friend* in a future issue.

Harold N. Tollefson

Japanese cherry trees will be especially noticed this year on scores of college campuses where they stand as symbols of Christian cooperation between students in America and students in Japan. The trees are given in appreciation for support of the new International Christian University in Japan.

SECOND FRIENDS LEADERSHIP PROGRAM AT GUILFORD

A Leadership Training Program for Friends will be held June 2—August 4 at Guilford College, North Carolina, patterned after a training program held last summer. Guilford College and North Carolina Yearly Meeting are jointly sponsoring the program under the theme, "The History of the Principles, Faith and Practice of the Society of Friends and Their Application by Friends in the World Today."

The program is arranged by units, so that the total program may be taken for six hours college credit, half the courses for three, or a special phase of the course for one, two or three weeks without credit.

Three visiting lecturers, Ruth C. Day, O. Herschel Folger and B. Tartt Bell, will assist Clyde A. Milner in giving the course. Some scholarship aid is available.

The proposed schedule for the Leadership Program is as follows:

June 3—July 2 (Religion 15)—History and Principles of the Society of Friends—Clyde A. Milner, Instructor.

July 5—August 4 (Religion 16)—Faith, Practice and Problems.

July 5-10—Friends and Education—Ruth C. Day, Visiting Lecturer.

July 12-17—Friends Work in Missions—O. Herschel Folger, Visiting Lecturer.

July 19-24—The Social Concern and Outreach of Friends, especially the A.F.S.C.—B. Tartt Bell, Visiting Lecturer.

July 25-30—The Five Years Meeting Today.

July 31—August 3—Review, Evaluation, Examination.

Friends interested in the entire program, or in a week of study, may write Clyde A. Milner, President, Guilford College, N. C., for further information.

36TH ANNUAL AFSC REPORT

The American Friends Service Committee points to "Faith for an Age of Crisis" in its 36th annual report, issued in March. Seventy programs of practical helpfulness during 1953 are interpreted in relation to the spiritual conviction behind them. The Committee worked in 16 countries of Europe and Asia, the newest major undertaking being medical and social welfare work in Kunsan, Korea. Work in the U. S., Mexico and El Salvador was continued. More than a thousand young people joined volunteer service projects for a summer or longer.

The total income of cash gifts and gifts of materials for the year was \$5,583,562.79. A copy of the report may be obtained from regional offices or from AFSC, 20 South 12th St., Philadelphia 7, Pa.

Friends and Civilian Service

Part II

By Wm. Merton Scott

Secretary, Board on Peace and Social Concerns

Somewhat more than 125 Young Friends are now serving in a variety of positions across the United States to fulfill their obligations under the Selective Service law. We have been able to glean some of the following facts concerning this service. These men are distributed over thirty states of the forty-eight states and in seven foreign countries.

Distribution by States

The largest number of Friends is in New York state where there are thirteen, second is Indiana with twelve, third is Illinois with nine, and Pennsylvania and North Carolina each have eight. Kansas, Ohio and California each have six men working within their borders and the rest of the states have fewer in number. There is no great concentration of the men, either within a few states or within the states themselves. They may be widely distributed within a state. In most cases, however, the men are working with other I-W men of other denominations such as the Mennonites or Brethren.

Foreign Countries

Germany and Mexico each have three Young Friends working in those areas. India has two, while there is one each in El Salvador, Central America, Iraq, and Puerto Rico. It would be inspiring to have personal reports from each of these men detailing the work which is being done in the country involved. The majority of these are working for the American Friends Service Committee, the Brethren Service Commission and the Mennonite Central Committee in their variety of overseas projects.

Distribution by Jobs

Almost half of the Quakers who are in I-W service are doing their work in mental hospitals. When state mental and general hospitals, tuberculosis sanatoria and like institutions are considered together, at least half of the men are occupied in these institutions. The next largest group are those working for the volunteer service agencies such as the American Friends Service Committee, Mennonite Central Committee and the Brethren Service Commission both in this country and abroad. Agricultural work seems to come next in the number of those

who are so occupied and this is followed by educational work in several Friends schools. Two of the Quaker Colleges, Guilford and Earlham, are listed as employers as well as Moses Brown Friends School and Friendsville Academy. About five or six are working for the federal government either in Veterans Administration Hospitals, Mutual Security or Indian Affairs. Most other categories contain only one or two individuals but include many interesting types of projects. One is working for the United Nations headquarters in New York City, another for Korean Church World Service on the west coast. One of those abroad is working for the Tolstoy Foundation in Germany.

The number of men working in these occupations may be slightly different from the figures we are quoting because all of the names have not cleared through Selective Service files to reach us as yet. We know personally of individuals who are involved in the work program whose names are not yet in the listing at national headquarters.

Length of Service

These men are assigned to this type of civilian work for a period of twenty-four months continuous service. In a few cases where men served in Civilian Public Service during World War II they have received credit for such time served and some have obtained release from this current civilian service. In the case of one Quaker doctor the doctor chose to continue the same work in which he was doing his civilian service under Selective Service, though he had now fulfilled his obligation and been discharged from that service.

Approximately twenty-three of these men were inducted during 1952 in the latter half of the year. The rest of them were inducted during the year 1953, primarily in the first half. This means that by July of 1955, a little more than a year from now, 80% or more of the men will have completed their service and have been released from these work projects. After that time the numbers of Quakers involved in the program of civilian service will be relatively small, if the same draft call continues as currently is in operation and if

the proportion of Friends in that call-up remains the same. There will be between six and ten young Friends per year who will be engaged in civilian service in lieu of military induction in the years following.

Employers Attitudes

The above facts which are known already to the employers of C.O.'s have caused them some unease. They have been so well pleased with the type of service which has been rendered and the quality of the personnel involved, that they are reluctant to lose these employees. In a few cases offers of much advanced salaries have been made to the men involved to persuade them to remain in the work.

The national headquarters of Selective Service has shown some concern about the growth in unemployment across the United States in recent months and its possible effect on the program. After consulting with state headquarters of Selective Service, we have found indications that with very few exceptions there have been no difficulties up to this time. Obviously if the increase in unemployment becomes more severe such a problem may arise. One state headquarters officer told this writer that hospitals and employee agencies are being advised by him not to employ C.O.'s if other people are available for the job. But he also said the hospitals much prefer to hire the C.O.'s both because they can be assured of longer service and more highly qualified personnel.

The Testimony

The attitude of employers as expressed in the previous paragraph indicates to some extent the quality of witness that is being borne by young Friends, and indeed conscientious objectors in general. In the work they are doing the question arises as to the future of the testimony in view of the small number of individuals who may be involved in the years following 1955. (This is indeed part of a larger question as to the effect of conscription on a more or less permanent basis over the years ahead.) We should like to propose that only voluntarily given service on the part of the young Friends both men and women at an early age in these low paid positions which do not attract highly disciplined or qualified personnel will maintain the kind of witness which is necessary in this world. Will the Society of Friends grasp this opportunity at eighteen.

(Part I of "Friends and Civilian Service" appeared on the *Christian Frontiers* page of the March 11 issue of this journal.)

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(A Note of Explanation: In past years we have published a separate Index to THE AMERICAN FRIEND, which was available to libraries and others who bound their copies of our journal. This year we have shortened the Index and published it here as a part of THE AMERICAN FRIEND, in the hope that it will be of use to all its readers. This Index was prepared by Elizabeth Frink McCain of West Newton, Indiana. It is placed in the middle of this issue so that it may be easily removed and used at the front of a bound volume of issues.)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Diary of a Self-Made Convict, by Alfred Hassler; Henry Regnery; 182 pages; \$3.00.

This is a collection of reflections written by Alfred Hassler during his nine month imprisonment as a conscientious objector in 1944-45. The author is the present editor of *Fellowship* magazine, published by the Fellowship for Reconciliation.

The *Diary* is an accurate and positively-oriented book focused on a description of the prison system and especially the effects of that system on persons. The treatment of the peculiar situation and testimony of the conscientious objector in prison is incidental. The book deals with an area which historically has been of concern to the Society of Friends. The author's approach is especially important for present-day Friends whose interest and awareness have been all too often limited to the difficulties conscientious objectors experience in military conscription and prison rather than springing from a broader and deeper sensitivity to the needs of all those imprisoned.

The book asks its readers to re-examine their whole concept of the function of prisons in society. The author's fresh and simple style brings the reader more directly into an immediate awareness of the waste, frustration and destruction of personality inherent in the prison environment. One is drawn by the honesty, fairness and humor in the portrayal. The writer demonstrates basic respect for the integrity of his readers that is unusual for literature in this field.

Prisons are ours. *The Diary of a Self-Made Convict* can give us insight as a basis for constructive thought and action in this area.

Don Nagler

* * * *

The Optional God, by Stephen F. Bayne, Jr.; Oxford Press; 145 pages; \$2.45.

Here is a book written to counteract the post-Christian secularism of our day. The secularism of our day is characterized by the author as "a world organized as if it made no difference whether there were a God or no." Those who choose belief may have it, with whatever advantage it brings. Those who do not so choose are at no disadvantage. God is optional.

Of course the thesis of the book is that God is *not* optional. The author presents this thesis in four areas of our life: political, educational, vocational and personal. He uses two words to describe the Church's mission in these areas—penetration and partnership. It is the duty of the Church to leaven the lump, to be an endless ferment of the yeast. Christian laymen need to penetrate into the school system as Christian teachers, Christian parents into the P.T.A.'s. By its influence in every realm of life, the Church becomes a *partner* in every enterprise of life. There is no religious sphere set over against a secular one. The Church must not forget that "what she seeks is . . . a light . . . leaven in the lump of unredeemed society."

Norval E. Webb

* * * *

An article by the well-known Quaker author, Janet Whitney, will appear in the April issue of *The Atlantic* magazine. Entitled "Rufus Jones: Friend," it is a biographical sketch of one of the best-loved of Quakers.

"Literacy—but no literature" is the story of a nation becoming literate but with little simple reading material except pornographic magazines and communist handbooks, said Frank Laubach, literacy expert, after a recent trip to India. He declared that communication is the "biggest job on earth," and urged that a gigantic new publishing enterprise in India be set up to supply an adequate amount of simple literature.

Correspondence

APOSTLES OF DISCORD

To the Editor:

Concerning William Reagan's review of *Apostles of Discord*, by Ralph Lord Roy (*The American Friend*, January 14), we believe he errs in saying, "Many Friends are being affected by this propaganda of hate . . ." Certainly he does in assigning us to that group. Even Mr. Roy specifically excludes our organization from the hate mongers. Mr. Roy does cast aspersions on the distinguished and devoted ministers who compose the Christian Freedom Foundation. He also falls into many errors. Any Friend wishing to know more about this matter may send a postal card to Christian Freedom Foundation, 26 West 58th Street, New York 19, N. Y., and will receive a copy of *Christian Economics* for February 9 containing our extended comment on *Apostles of Discord*.

Howard E. Kershner

New York City

POETRY CONTRIBUTORS

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BEATAE MEMORIAL

Through all days, even to the last day's end,
Those we have loved, we know, will ever be
Alive in us. They comfort and befriend
Our hearts, although we cannot touch or see
Them now. Our blessed memories will bring
Their presence very real to share delight
In each return of resurrected spring,
In summer sun and autumn colors bright.
And winter shall not frighten us for then
If, as we hope, the last day's dark turns gold,
The light will shine on our dear loves again
And we shall touch warm hands we used to hold.

FLETA PIERCE NEWLIN

LISTEN FOR THEM

After Lucifer was banished
From the heavenly host,
Someone asked the Adversary
What he missed the most.
Lest we miss them too, his answer
Serves us as a warning,
For he missed most "Silver trumpets
Blowing in the morning!"

FLETA PIERCE NEWLIN

MEADOW LARK

He caught a lyric from the sky
And tossed it down to me,
'Twas up and down and all around,
And filled heart-full of glee.

AVERY D. WEAGE

The Sunday School Lesson

Prepared by Russell E. Rees

For May 2

Judgment on Jeroboam

I Kings 14: 5-10a, 12-16

It is necessary to read the intervening passages between the lesson for last week and the lesson for today in order to understand the changed attitude of Ahijah, the prophet. In chapter XI, Ahijah is urging Jeroboam to revolt against Rehoboam, promising God's favor upon the revolution, and practically giving the ten tribes to the north into the hands of Jeroboam. Now in chapter XIV he takes them away from him, also in the name of Jehovah.

The historical situation is important. With the division of the Kingdom, Jeroboam, as one act of protection, set up High Places, or places of worship, at Bethel and Dan, so that the people of the North might carry on their traditional worship without going back to Jerusalem, an act which might have had serious political repercussions. There is no evidence that Ahijah made any protest at this action. He may not have foreseen the consequences. But this separation from the religious life of Jerusalem was only the first step. It is clear that later on many foreign worships, alien to historic Judaism, were allowed to establish themselves in the northern kingdom.

The worship of foreign gods was in itself an apostasy on the part of the nation, but it also involved social practices and moral turpitude which were to undermine the life of the nation. What attitude the prophet took toward this growing disloyalty to Jehovah is not quite clear, until the event of the lesson today. When, for other reasons, the wife of Jeroboam came to Ahijah, he had the occasion to give the King, through her, his new message.

One cannot help feeling that Ahijah was not entirely blameless in this whole affair. He certainly became a partisan in the quarrel between Jeroboam and Rehoboam, and backed individuals instead of principles. When he finally did rebuke the King, it was on much the same ground upon which he had previously condemned Solomon, for the toleration of strange gods.

Ahijah does mark a new development in the function of the prophet, that of "conscience of the king." Earlier prophets had been considered to have clairvoyant powers, such as being able to tell where the straying asses of Saul might be found. Also they were supposed to be able, under certain circum-

stances, to heal the sick. But the true function of the great prophets of Israel was to be forth-tellers, or men who spoke outrightly and fearlessly about the evils of the time.

The pertinent question to raise here is the relationship between religion and national well-being. A foundation principle with the prophets was that loyalty to Jehovah was the ground for national prosperity and peace. Much of the Old Testament is written in the framework of this assumption, that when the nation was loyal, it was well with them. Now is this a sound principle? And if it was sound then, is it still true? In what way are moral failures the cause of national decline? And in what way are moral failures related to religious apostasy? Can we plot a line of possibility from this and say that when a nation becomes irreligious, or even lukewarmly religious, that the future of the nation is in peril?

Questions:

1. In what way does religion play a part in the political life of the nation? Should ministers and other deeply religious people "dabble in politics"? How do religious principles affect national policies?

For May 9

Elijah Challenges Baal Worship

I Kings 17: 1, 18: 17-24, 37-39

A new and important figure appears on the scene with the coming of the prophet Elijah. His background is mysterious, and he suddenly appears to challenge the King and Queen. He is referred to as the Tishbite, that is from Tishbe in Gilead, that is from east of the Jordan. He appears as the stout defender of Jehovah and the ancient faith of Israel. His opening challenge is the promise of a three-year drought because of the practices of King Ahab.

Now to bring the story up to date: Jeroboam was succeeded by his son, Nadab, and a bloody half century followed. Baasha, one of the generals in the army, murdered Nadab; Baasha's son, Elah, was killed by Zimri, and after a three way struggle Omri murdered Zimri, and stabilized the kingdom for a time. The influence of Omri was very great, and he left to Ahab, his son, a prosperous kingdom. Ahab further extended his influence by marrying Jezebel, the daughter of the King of Tyre. The Phoenician city of Tyre was not only great as a seafaring nation, but was far more cultured and

cosmopolitan than was Samaria. When Jezebel came to Samaria she brought with her the sophistication and worldly wisdom of an older and more established civilization.

One of the results of this marriage was the impetus given to the worship of Baal by the presence in the palace of the Queen who was a worshiper of Baal. One commentary says that the practices of Jezebel were thought of in her day as being superior in intellectual respectability, in political prestige, and in world renown, to the simple faith of Israel.

The climax to this challenge to Baal is the dramatic story of Mt. Carmel. Here Elijah proposed to test the comparative powers of the Gods of Baal and of Jehovah, the God of Israel.

The struggle which took place between the religion of Canaan and the religion of Israel was a long and bitter one. It must be remembered that the Israelites were a nomadic people when they entered Canaan, and the established civilization there was old and solid. While the vigor of youth was with Israel, the wisdom of age seemed to be with the permanent civilization of Canaan. The whole history of the period shows the religion of Jehovah to have been on the defensive against the religion of Baal. When the king was true to his faith, Jehovah was worshiped, but when the king fell away the people soon followed.

Elijah was one of the important persons who stood up to be counted in a difficult time, when the king was being unfaithful to his religious traditions. For a time the dramatic methods of Elijah were enough to turn the nation back to Jehovah, but later events were to show that the struggle was not by any means ended here.

The real issue involved here was never more alive than it is today. Why is it that morality seems so often to be placed in the position of being old fashioned and unintelligent? Is religion by nature conservative and perhaps reactionary? What is there about religion which lends itself to this kind of interpretation? Was Jesus facing the same kind of situation when he said the new wine must be put into new wineskins lest it break the old bottles, and the wine be lost?

Questions:

1. How important is the prophet, the forth-speaker, to our time? Is the root trouble today similar to that of Elijah's time? How is faith in the power of God and the moral character of God bound up with questions of national destiny?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Oland Peele, superintendent of the Sunday School at Nahunta Friends Meeting, was selected as outstanding young man of the year in North Carolina by the State Junior Chamber of Commerce. Among other positions, Oland is president of the North Carolina Farmers Convention.

* * * *

Robert L. and Margaret T. Simkin of 1032 West 36th St., Los Angeles 7, California, hope to drive to the east coast and return this spring and summer, and would welcome invitations to visit *en route* such Friends and Friends Meetings as it might be possible to fit into an itinerary.

* * * *

Frank J. Long, pastor of the Friends Meeting in Goldsboro, North Carolina, has been appointed Chaplain of Wayne County Memorial Hospital for one year. The Missionary Circle of the Meeting is furnishing a copy of *The Upper Room* for each bed in the hospital during March and April.

* * * *

Merton Scott, Executive Secretary of the Board on Peace and Social Concerns, has been elected to the Board of Directors of the National Service Board for Religious Objectors (NSBRO) to represent Friends. The NSBRO maintains offices in Washington and publishes *The Reporter*.

* * * *

Harold B. Kuhn of Asbury Seminary, Wilmore, Kentucky, has been elected Dean of the Winona Lake School of Theology. Winona also has a new President in John A. Huffman, son of Jasper A. Huffman, the previous President. The School of Theology maintains an annual summer session at Winona Lake, Indiana.

* * * *

Samuel Levering, Chairman of the Board on Peace and Social Concerns and Virginia orchardist, has been speaking in cities from coast to coast in United Nations charter revision institutes. Along with other business and professional men, Samuel Levering has participated in a two month tour of major cities, taking part in United Nations and world government forums.

* * * *

The student body of George School has been given a national scholastic award for "distinguished service in American citizenship" in recognition of its international work camps in Germany and France from 1949-1953.

David Johns, co-head of student government and a work camp member at Schloss Annaberg, Germany, last summer, accepted the scroll award from World Week Magazine.

* * * *

Elizabeth Gray Vining received the 1953 Constance Lindsay Skinner Award for her book, *Windows for the Crown Prince*. The ceremonies were broadcast over a New York station. Elizabeth Vining also won awards with two of her earlier books: *Adam of the Road* won the Newberry Medal in 1943 and *Sandy* was prize winner in the 1945 New York Herald Tribune Children's Book Festival.

* * * *

Friends of Gervas and Amy Carey will be glad to know that they are located at 2469 Mt. View Drive, Honolulu 15, Hawaii, after their retirement from work with Friends in America. Gervas Carey served for some time as President of Pacific College, now George Fox College, Newberg, Oregon, and was for several years professor of religion in Friends University. Their daughter Elisabeth works in the Library of Hawaii in Honolulu.

* * * *

Dorothy and Douglas Steere have agreed to edit a booklet on the subject "Friends in Africa," for the Friends World Committee. The subjects under consideration for inclusion are: Friends in South Africa, Essential Problems in Kenya, Schools and Educational Programs, Problems of the African Yearly Meeting, and Friends' Work in Pemba and Madagascar. The booklet would touch on all Friends and Friends' work now on the continent of Africa.

* * * *

The Singing Quakers of Friends University are travelling more than 1,500 miles on their 7th annual tour this spring. The group will sing for audiences in Galveston, Fort Worth, League City, La Marque and Houston, Texas, and in Pratt, Kansas, as well as for Friends audiences in Ringwood, Cherokee and Alva, Oklahoma, and Friendswood, Texas. Included in the program is Randall Thompson's "The Peaceable Kingdom." Fred Mayer directs the Singing Quakers.

* * * *

Florence Stevens of Gasport, New York, Clerk of Farmington Quarterly Meeting and on the staff of Lockport city library, has been appointed an

exchange librarian to serve a year on the staff of the Shropshire County Library with headquarters at Shrewsbury, England. Friends in Shrewsbury have been informed of her appointment and assure a cordial welcome. Florence Stevens left New York on the Queen Mary on March 13 and was expected to assume her new duties about the first of April.

* * * *

Wilmington College students scheduled a panel discussion on "Is World Peace Possible in Our Generation?" as part of the three-day Seventh Annual International Folk Festival held at the college. Among the students participating were Jose Umana of Colombia; Fuad Kuttuah of Ramallah, Jordan; Ray Pottorf of Ohio; and Ardeth Tjossem Hinshaw of Paulline, Iowa. Foreign students from other Ohio colleges joined the discussion. Faculty members participating were Willis Hall, Warren Griffith, Teresina Havens and W. R. Pyle.

* * * *

The 85th Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs will be held this year in the Seneca Council House community of Oklahoma on May 21 and 22. It is hoped that every Yearly Meeting will be represented. Persons who have never visited the Committee's four Oklahoma Indian Centers are especially welcome. Early reservations will be helpful and should be made through Eunice S. Grier, 304 Arch Street, Philadelphia 6, Pa. Please inform Eunice Grier also if you plan to drive and have room in your car for others or if you would like to attend but need a ride.

* * * *

The Earlham College Concert Choir made an extended trip to the East from March 26—April 2 which included concerts at Unadilla and Poughkeepsie Friends Meetings. Highlight of the tour was a concert at Harvard University as part of a week-long festival honoring Dr. Davison, head of the Harvard School of Music. The Choir had an evening meal with the Cambridge Young Friends group at the Meetinghouse. Other concerts included a performance at the First Congregational Church in West Hartford, Conn., and a short noontime concert at the United Nations in New York.

* * * *

Cecil E. Hinshaw is in residence at

Pendle Hill for the Spring Term, March 31—June 16, to assist in the direction of the study of the peace testimony being done this year in cooperation with the American Friends Service Committee. A. J. Muste and James Bristol will also be at Pendle Hill two days each week in connection with this study. In a series of ten lecture forums to be held on Wednesdays at 8 p.m. at Pendle Hill, Wallingford, Pennsylvania, beginning April 7, those leaders will present a pacifist analysis of some of today's major issues. All who are interested are invited to attend without charge.

* * * *

Stanley Hamilton, Executive Secretary of the Rural Life Association, spent ten days in Carbondale, Illinois in March as a resource person for three conferences sponsored by the University of Southern Illinois. The two and three day conferences brought together rural ministers in the area for informal discussions on the problems of their churches and communities. Stanley Hamilton also will participate in a symposium on "The College and the Community" held at the Mississippi Valley Historical Association's meeting in Madison, Wisconsin, April 22-24. Baker Brownell and Father M. Coady are also members of the symposium.

* * * *

After seven years as pastor of the Oskaloosa Friends Meeting in Iowa, Lela E. Gordon has resigned. She will assume the duties of Minister of Visitation at the Friends University Church in Wichita, Kansas. Previously she had spent eight years there as assistant to the pastor. The pastoral leadership of the Oskaloosa Meeting will be assumed by Duane Moon of Ringwood, Oklahoma. While serving the Friends Meeting at Ringwood, he has taken graduate study in the Theological School of Phillips University. He will make an extensive tour of Europe this summer in a Phillips seminar and plans to move with his family to Oskaloosa about the first of September.

* * * *

The Pasadena and San Francisco offices of the American Friends Service Committee have announced that they would not make the declaration required this year from religious and other non-profit organizations to continue their tax exemption in the State of California. Their statement said, "The American Friends Service Committee believes that true citizenship and loyalty to our government cannot be achieved or tested by special declarations, affirmations or oaths. . . . We deplore the tendency toward



George Grier

FRIENDS AMONG THE INDIANS

The accompanying picture shows Armin Saeger, who with Mary Jane Saeger directs the Kickapoo Friends Center in McLoud, Oklahoma, and two Indian children of the area. The photograph was taken by George Grier during his recent visit with Eunice Grier, who is Educational Secretary for the Associated Executive Committee of Friends on Indian Affairs, and the Indian centers.

Two new color slide sets picturing the Committee's work with Indians in Oklahoma have just been released. One set is designed for children from 7 to 14 years of age, and the other for adults and young people. Both are supplied with complete scripts and are available for nominal rental of \$1.00 from the Indian Committee at 304 Arc Street, Philadelphia 6, Pa.

restriction of individual freedom represented by the property tax loyalty declaration. We protest this requirement because it is part of the attempt to test loyalty by words instead of deeds. This and similar requirements tend to engender fear. . . ." Edwin A. Sanders, Executive Secretary of the Pacific Southwest regional office, made the announcement.

* * * *

Margaret Gibbins, Scotland's very acceptable visitor to America last summer, has been reporting on her American visit at various places in Scotland and England. The recent Scottish Friends Newsletter gives this information on one of her talks at an Edinburgh Social: "Margaret Gibbins gave a lively account of her experiences in America, including an early morning encounter with a large brown bear, and the eating of ice cream and strawberries on the kerbside, along with the Chairman of Friends World Committee. Her talk was illustrated by a film of her own construction. She found a Scots origin to be a great asset, still more if associated with a capacity to sing Scots songs and to appreciate anti-Scots jokes. Margaret's more serious and official reports to Meeting for Sufferings and General Meeting made a great impression on those who heard them."

* * * *

A. A. and Mira Cope Bond, former missionaries to Africa, are now settled at 6823 Morgana Road, North, Jacksonville 11, Florida, where they live next door to their son, James Bond.

Friendly Fellowship

CENTRAL CITY, NEBRASKA—Believing our spiritual growth includes the growth in our whole lives, Central City Friends have been having some interesting combinations of food, fun, work, discussions, worship, learning, thinking along diversified lines.

Among the family times we especially count the Thanksgiving one, held the Sunday before Thanksgiving, with a carry-in dinner enjoyed after the morning service. A brief thanksgiving service followed the dinner. Then the adults heard a review of *A Man Called Peter* by the city librarian, while the boys and girls worked on some thanksgiving projects in another room. A social hour followed the Christmas service on December 20, at which time there was opportunity to share thoughts which had been uppermost during that day which had been a truly great day in our lives. The choir had brought a beautiful message in the morning service in a cantata. The pageant in the evening, written by Corona Cook, had brought glimpses of the whole Christian era, concluding with the whole congregation bringing their gifts for the United Budget. There seemed to be a special glow in the lives of each as we went forth to hold Christmas in our hearts.

Group times occur each month when the Society of Friends Women hold an all day meeting, with luncheon at noon, quilting and sewing for the AFSC and an afternoon business

ssion, and when the Young Adult Fellowship has its meetings. The choir had a dinner one Sunday in January and afterwards made a tape recording of the Christmas cantata.

* * * *

STAMFORD, CONNECTICUT—Stamford Friends Meeting, assisted by the American Friends Service Committee, sponsored its third annual Regional High School Institute on February 6, 1954. Mrs. Chester Bowles, wife of the former U.S. Ambassador to India, was the speaker, her topic being "Meeting the World's Needs." The Institute was attended by 109 young people from 18 secondary schools, both private and public, from as far away as Providence, R.I. Total attendance was about 150.

In the afternoon, round table discussions were conducted on the (1) United Nations, (2) World Disarmament and (3) Technical Assistance and Point Four Program. Assisting in the conference were three members of the U.N. staff including William Fraser of England, member of the Quaker team at the United Nations. Others serving as resource people were a professor of African Culture from Durban, South Africa, now teaching at Hartford Theological Seminary; a professor of Chinese at Yale; a former resident of Pakistan; and a graduate student in social studies at Yale.

The Institute was under the co-chairmanship of Helen Lea and William E. Merriss of Stamford Meeting, assisted by Winifred Barrett, High School Director of the New England Regional AFSC.

Garrett Kirk

* * * *

XENIA, OHIO—Xenia Friends have had some interesting special day occasions recently. Closing the annual Youth Week, the High School young people took entire charge of the morning worship. The president of the youth group, Richard Meyers, presided. Six young Friends gave messages on the theme, "Born to Live," which were very impressive. Others led in devotions. Young people com-

posed the choir also. Xenia young people won the attendance banner at their Quarterly Conference of Wilmington Yearly Meeting Young Friends.

On February 14, all couples who were married in this Meetinghouse were given a special invitation to return for the worship service. Those who had celebrated their twenty-fifth or over anniversaries were also invited. One couple, Roy S. and Bessie Jones, had recently observed their fiftieth anniversary. Fourteen couples out of the twenty-eight that had been married here were present, including Grover and Esther Crawford, the first couple in the Meetinghouse. Jesse Stanfield brought the message.

The work of the Meeting has been progressing as floors were sanded and a new carpet laid in the auditorium. A new parsonage has been built on an adjoining lot ready for occupancy.

Another pleasant occasion of enjoyable fellowship was a "Come-as-you-are" breakfast at the home of Esther B. Crawford for the women of the Meeting.

* * * *

MARSHALLTOWN, IOWA—Our Evangelistic Meetings held in February were well attended. Gerald Dillon's messages of gospel truth were very convincing and a number were saved and sanctified and some re-claimed and many other souls were deepened spiritually. Our pastor, Frank L. Davies, who was song leader, had made careful preparation for the meetings with his sermons, home visitation and messages in prayer meetings in the weeks preceding the meetings. Special meetings for the children resulted in decisions for Christ. We believe the meetings have laid the foundation for a closer walk with God on the part of most of our membership.

Our Youth Fellowship group is attending a membership class being taught by Frank Davies. The class will cover the history, growth, doctrine and practice of the Society of Friends.

The Peace and Service Committee

has taken 1500 pounds of clothing to the A.F.S.C. headquarters in Friends House in Des Moines, also a large quantity of home-made soap and some shoes and bedding, some of which will go to Korea.

A copy of the queries suitable for framing has been given to each family and a World Chart of Missions made by the young people of the high school and college class was presented to the church.

Maude Hall

* * * *

AMBOY, INDIANA—Norman Young of Kokomo was the speaker for the Amboy Friends Revival beginning March 21. Mr. and Mrs. C. L. Dunlap of Greentown assisted with special music.

Amboy has cooperated with several Friends Meetings in the area in promoting an attendance crusade which is proving very worthwhile. The monthly average for January was 179 against the average of 132 for the same period last year. The yearly average was 158.

Recent speakers at Amboy have included Joseph Watkins, pastor of the Upland Meeting, who gave a message during Wabash Quarterly Meeting on "The Gates of Righteousness;" Wilbur and Miriam Beeson and their two boys, who spoke at Family Night on their commission to Africa; and May Mansur, a student at Earlham from Ramallah, Jordan, who spoke at Youth Week services. The film, "The Flame," a story of Korea by Bob Pierce, was shown on February 7.

During February and March, a portion of the names on our membership rolls were read during the morning worship service. This is to better acquaint ourselves and to encourage all of our members to be present. Eleven Amboy Young Friends, accompanied by Robert and Marian Morris, attended the District Youth Rally at Fairmount on January 31.

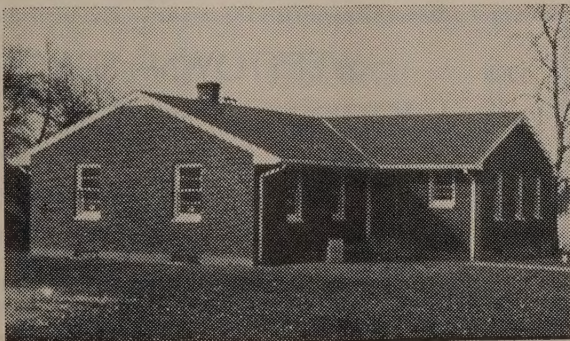
The Amboy WCTU observed the "heavenly birthday" of the WCTU's most renowned early leader, Francis E. Willard, on February 17 at the home of Minnie and Vera Ballard.

Marie Lamb

* * * *

"These Children Need Faith in God," by Frances Dunlap Heron, a reprint from the National Council Outlook, is available from the Children's Department of the Board on Christian Education, 101 S. 8th St., at seven cents a copy. The article discusses the situation and the need of many of today's children, and is highly recommended by Olaf Hanson, Children's Editor.

The new Friends
Parsonage at
Xenia, Ohio



YOUTH AT THE WORLD COUNCIL

Clara Henderson, a student at Earlham College, and a Young Friend from New York Yearly Meeting, has been chosen as a Youth Consultant to the Evanston sessions of the World Council of Churches. Nominated by the Young Friends Department of the Five Years Meeting through the United Christian Youth Movement and chosen by the World Council of Churches Youth Department, Clara will be one of twenty American young people chosen as consultants. These young people will participate in all of the deliberative sessions of the World Council's Second Assembly at Evanston, August 15-31.

Chris Knowlton, Young Friends Clerk of New England Yearly Meeting, is the first alternate on a list of twenty-five people nominated by the United Christian Youth Movement to serve as stewards to the meetings.

* * * *

Approximately a hundred young people from other countries will be attending the Second Assembly of the World Council. Some will be in the United States a month before and after the August Assembly. To make the most of their stay in the United States, a plan has been announced by A. Wilson Cheek, Executive Secretary of the United Christian Youth Movement, to enable church groups to invite these young people into their communities. The request should be for a block of time, a week or a month, and all expenses should be assumed. Young people from the United States have received so much hospitality from other countries when attending world meetings, work camps, etc., said Mr. Cheek, that this is a welcome opportunity to reciprocate and to advance the whole ecumenical movement. Inquiries may be made of A. Wilson Cheek at the U.C.Y.M. office, 79 E. Adams St., Chicago 3, Illinois.

NEWS FROM THE FRIENDS COMMITTEE ON NATIONAL LEGISLATION

Margaret Jones has left the Friends Committee on National Legislation (FCNL) to take a public relations job with CARE in the New Jersey area.

Staff members of the FCNL attended two conferences in Washington during the latter part of February. The Washington Churchmen's Seminar brought in some 300 Protestants for a four day conference. The second was the Conference on United States Responsibility for World Leadership sponsored by the American Association for the United Nations. Raymond Wilson served on the resolutions committee for this conference.

The FCNL is helping to make plans for the coming visit of Muriel Lester, famous British pacifist, to Washington from April 28-30. On the evening of the 29th a public meeting is being planned for her benefit at the Florida Avenue Friends Meetinghouse.

A background paper on teachers' oaths for the Scattergood Conference on Civil Liberties has been printed by the FCNL. Most of the paper was written by Earle Winslow.

A workshop on FCNL organization and action was held March 19-21, with a representative Friends group from a number of states discussing ways in which the FCNL can become more effective at area and local levels and in Friends' Meetings.

ROCKMERE LODGE Five Islands, Maine

The Lodge, on the rocky shore, is a few minutes walk from a quiet fishing village, easily reached via Route 127 from Bath. Friendly atmosphere, good food, artists' paradise. Come enjoy the trails, the ocean, the lagoon, the unspoiled seacoast beauty at Reid State Park, the Five Islands Art Show in August, the nature library—and relax on the porch with full view of the bay.

Weekly rates, \$42 double; \$45 single. Reservations through Harriet E. Worrell, owner-manager, 3415 Race Street, Philadelphia 4, Penna.

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POSITION WANTED

Teaching position—September. Qualified college or school. Friend, aged 5 married. German Ph.D. (Wisconsin) holder of New York State Teacher Certificate (History, German). Also taught English and American Literature in College. 20 years college teaching experience in eastern and southern institutions. Some high school experience. Publications. Reply Box B, The American Friend.

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BIRTHS

BROWN—To Marvin and Doris Messer Brown, a daughter, Deborah Ann, January 13, at Genoa, Nebraska.

CECHVALA—To Alphonse and Ruth mkin Cechvala of Atascadero, California, a son, Arno, on February 14.

JONES—To Edmund and Adalyn Pur Jones of Swarthmore, Pennsylvania, daughter, Nancy Elizabeth, on February 10.

REYNOLDS—To Delbert and Julia hite Reynolds, a daughter, Ellen, on uary 16, at Ramallah, Jordan.

ZAHNER—To Henry R. and Dorothy mkin Zahner of Los Angeles, a son, obert Louis, on August 15, 1953.

MARRIAGES

BELCHER-SHAW—Elizabeth Shaw, a member of Rafter Chapel Meeting, Tennessee and daughter of Columbus and Nannie Shaw, to Wilson Belcher, son of John and Lizzie Belcher of after Chapel, on February 13, at the ome of their pastor, Howard Yates.

CUNNINGHAM-YATES—Neita Margaret Yates, daughter of Howard and Margaret Yates of Tellico Plains, Tennessee, to Donald Sanford Cunningham of Knoxville, Tennessee, on January 1, at the Farris Chapel Meetinghouse, the bride's father officiating.

ROSEDALE-USKALLIO—Mabel Uuskallio, daughter of Arvo and Georgetta Uuskallio of West Branch, Iowa, to William Selmer Rosedale, son of Margaret White Rosedale and the late Selmer M. Rosedale of Yorba Linda, California, on February 20, at Whittier, California, under the care of Villa St. Pasadena Friends Meeting.

DEATHS

CALVERT—Agnes Hunt Calvert, on February 19, following a brief illness in Madison, Wisconsin, where she had made her home for almost two years with her daughter, Agnes Calvert Hole and her family. She was born June 4, 1887 in Coatesville, Indiana, the daughter of Tighlman and Amanda Harvey Hunt. Her family later moved to Greencastle and then to Plainfield, Indiana, where she graduated from the Plainfield Academy. She graduated from Earlham College in 1908 and married Cecil Kirk Calvert the following year. They settled in Indianapolis. Cecil Calvert died in 1948. Agnes Calvert was active for many years in the work of the First Friends Meeting, the Bertha Ballard Board, and in other civil and religious groups. She moved to Madison in 1952 and transferred her membership to the Madison Monthly Meeting of Friends. She is survived by her daughter and two grandchildren, Sarah and Benjamin, and by her two sisters, Mabel Leigh Hunt and Helen Hunt Oberreich, both of Indianapolis. Funeral services were conducted in Indianapolis by Herbert Huffman with burial in the Selma, Ohio, Friends Cemetery.

CARY—Louisa Haviland Cary, on February 21, at Boston, Mass., aged eighty-four. She was the widow of Arthur W. Cary. Most of her life was

spent at Glens Falls, New York, the winter months in Orlando, Florida. She was deeply interested in the missionary program. Howard Harris was in charge of the Glens Falls funeral. Interment was in the Friends cemetery on Ridge Road. A sister and many nieces and nephews survive.

FELLOW—Alphonso L. Fellow, on February 12, at the Peru Nursing Home in Indiana, aged ninety. A retired farmer, he was for many years the custodian of the Amboy Friends church. He was a birthright member of Friends. The last of a family of 25, he was Amboy's oldest resident. Surviving are two sons, Walter of Pennville and Robert of Muncie; eleven grandchildren, and a number of great-grandchildren and five great-great-grandchildren. Funeral services were conducted in Amboy by Robert Morris, assisted by the Rev. Thomas Weigand of the Amboy Methodist Church. Burial was in Amboy Friends cemetery.

KELLY—Oliver Jesse Kelly, Friends minister for twenty years, on February 1, at his home in California, aged eighty-one. The son of Alfred and Martha Morris Kelly, he was born in Summerville, Indiana, on September 26, 1872. In 1899 he married Amanda E. Wolfer, who passed on in 1906, followed two months later by the daughter, Dorothy, and leaving two sons. In 1912 he was joined in marriage to Tillie V. Sandy and to them was born a daughter, Esther Ruth, who died in infancy. After twenty years in business in Richmond, Indiana, Oliver Kelly and his sons moved to Whittier, California. In 1916 he was called to the ministry, and after studying at the Training School for Christian Workers at Huntington Park, he moved with his family to Colorado to begin his pastoral service. For a period of twenty years, he and his wife pastored churches in Kansas and California Yearly Meetings. Ill health forced his retirement in 1938, but he served as an active and valuable member of Friends Meetings at Huntington Park and at Bell, California. Surviving are his wife, two sons, Charles of Los Angeles and Harold of Chihuahua, Mexico; two step-sons, Ralph Sandy of San Francisco and Lowell Sandy of Hugoton, Kansas; six grandchildren and three great-grandchildren.

MOORE—Ora K. Moore, on March 8, at her home in Winchester, Indiana, aged eighty-five. She was a member of the Rebekah Lodge, the Women's Relief Corps, and the Winchester Friends Meeting, where she taught a boys' class in the Bible School for several years. Surviving are a stepson, Fred Moore of Winchester, a stepdaughter, Hazel

Price of Ansonia, Ohio, four grandchildren and seven great-grandchildren. Services were in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

THARP—Rufus Tharp on February 19 at Kokomo, Indiana, aged seventy-two, following a paralytic stroke. He was born August 28, 1881, the son of A. J. and Mary Elizabeth Linn Tharp, at Andrews, Indiana, moving to Kokomo at the age of nine. He was married October 19, 1905, to Mina Wright, who died on December 21, 1949. He retired a few years ago after thirty-five years as a machinist at a steel plant. He was a member of Union Street Friends Meeting. Surviving are one daughter, Miriam Blake of Kokomo, and a brother, Oscar E. Tharp of Bloomington. Norman Young was in charge of the memorial services. Burial was in the New London Cemetery.

WELCH—S. C. Welch, on January 21, aged seventy-seven, at his home in Earlham, Iowa. He had served the Earlham community for thirty-seven years as funeral director, was member of Earlham Friends Meeting, the Masonic and IOOF lodges and the local Lions Club. He had also been active in civic affairs. Survivors include his wife, Mina Welch; a daughter, Pauline Allen of Earlham; a foster daughter, Ila Silverthorne of Earlham; three grandchildren, two brothers and one sister. Funeral services were held with L. Willard Reynolds officiating, assisted by Paul Hadley of Indianola, Iowa. Burial was in the Wiscotta Cemetery.

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—JOHN BRIGHT

Richard McFeely, Principal
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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes, 10:00 a.m. Divine Worship 11:00 a.m. Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m. Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m. Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento, S.S. 10 a.m. worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Apolline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 305 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m. Prayer Meeting, Wed., 7:30 p.m. Foster o Hawthorne Trolley Bus to S.E. 35th Place Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2705 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Pop ham Road. Clerk: Charles A. Perera, Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Tak "22" Roosevelt 80th St. bus. L. Merle Green minister, Pl 1307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting 27 Saratoga Ave.; Worship, 10 a.m.; Study, 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 74 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave. N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m. Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas Ministers. Phone 2-3373.

OAKWOOD

Coeducational Boarding School

Founded by New York Yearly Meeting in 1796

The fundamental purpose of Oakwood School is to help each student learn how to *respect infinitely* and to *promote actively* that of God in every man! Our corollary purpose is to help each one individually and all together to grow in the realization that the individual finally finds himself by making his own distinctive contribution to society and by seeking appreciatively the contribution of others.

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.